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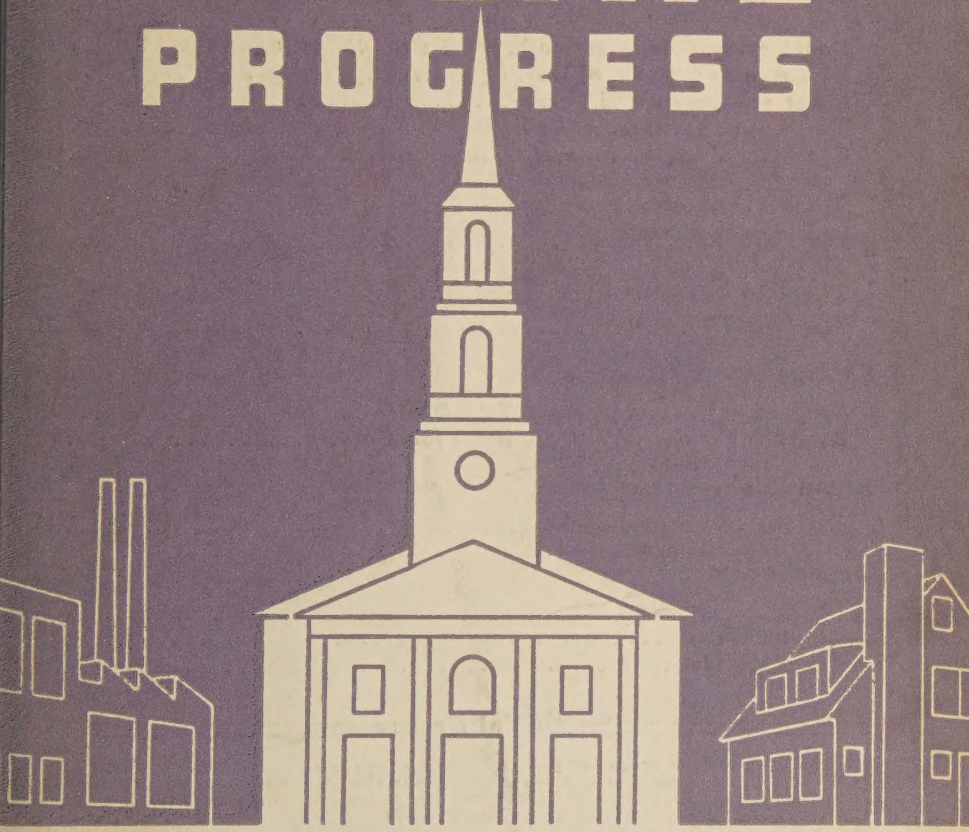
SOCIAL PROGRESS



Armistice Sunday—1940

Mobilization—A Challenge to the Churches

The Havana Conference

NOVEMBER 1940

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Social Progress

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The Christian Ethic Today

By R. Worth Frank *

THE Christian finds himself today in a critical moral situation. "What ought I do?" has been the crucial question of moral man from the beginning. In all ages this question is inescapable but in some it presses more sharply and an answer is peculiarly hard to reach. Ours is such an age. Furthermore, the Christian must ask, "What ought I, a Christian, do?" and he must stay for an answer or else be numbered among those living dead who have faith without works.

The moral situation has become especially critical for the Christian because today the Christian ethic faces powerful and articulate competitors. Until recently the Christian ethic has held a place of acknowledged superiority in western consensus. Now three vigorous rivals dispute that ranking and press their claim to man's ethical loyalty: the success ethic of the secular economic man, the power ethic of the nationalistic state, the humanitarian ethic of humanistic democracy. These three ethics contend for supremacy in the great democracies of the west. In time of peace and prosperity the success ethic waxes and presses toward unrestricted profit-seeking and economic imperialism. In time of war or its threat the power ethic of the state grows in favor and presses toward totalitarianism. In time of depression we take counsel of the humanitarian ethic which moves toward a humanistic democracy. We thus live in a state of unstable equilibrium with reference to these powerful rivals of the Christian ethic.

What is the Christian's responsibility in this grave scene? Clearly

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it is not to acquiesce in the dominant drift of the age. That would be to confirm completely Kierkegaard's dictum that "Christendom is an organized conspiracy against Christianity." Surely it is not to wait until the trends of the time run their course and demonstrate their futility. Nor is it time for Christians to retreat to the monastic strategy of trying to realize a Christian brotherhood in retirement from a world disintegrating because of its adherence to other values. The Christian must be fit for the kingdom of God yet keep and work in the kingdom of history.

The Christian's prime responsibility today is to discover the Christian ethic and bear witness to it. What this means we must try to make more explicit.

The Christian ethic is a religious ethic. Its taproot is the Christian faith that the universe at its heart is love. The sovereign core of things is a creative and redemptive goodwill which seeks freedom and fulness of life for all men in a community energized by love. Hence, the good life is one which finds and does the will of God.

Several consequences follow from this faith: (1) The Christian keeps his conscience sensitive and obedient to God who is righteous love. Such sensitiveness is more needed in a sophisticated than a barbaric age. This is the Christian's primary moral obligation. Only as "God alone is Lord of the conscience" can we be saved from self-deception and the bondage of lesser and misleading loyalties. (2) The Christian conscience can brook no other ultimate allegiance. Its allegiance is not to reason although it sees in reason a "candle of the Lord." It cannot yield its ultimate allegiance to state or nation, party or sect, class or race, for all of these are less holy, less loving, less sovereign, and less ultimate than God. (3) The Christian ethic is a creative and not a legalistic ethic. It bids men live by love, not by rules. While it may secrete and use rules, codes, customs, and laws, these are but the habits and forms by which its ruling principle of love seeks to pervade and enrich life. The Christian ethic is unpledged and uncommitted to any economic, political, social, or moral system. But it works as a creative ferment, the restive *Excelsior* of love, in every system which expresses less than the perfect will of God. For Christianity is the religion of creative ethical unrest.

The Christian ethic has a mission in history. It is the responsibility of the Christian to discover and fulfil it. That mission is made explicit at the heart of our Lord's Prayer: "Thy Kingdom come, thy will be done on earth . . ." The Christian believes that in Christ he has found what God is doing in history. God's ultimate purpose, he believes, is a community of love among spiritu-

ally dedicated, ethically mature, and morally responsible men. The basic posture of the members of this community will not be that of traders or soldiers, "haves" or "have nots," patriots or plutocrats, class men, mass men, or race men, but children of God and brothers in Christ. There will be no "young men lying across machine guns in tulip beds," or hard men plotting for power, or greedy men scheming for gain.

That it is not a delusion is not only an article of faith; it seems proved by the present fate of western man. His deepest hunger is a commodious community in which he can have bread, justice, peace, fellowship, the room and means of growth, and God. His tragedy is that he has not sought it by God's way of love but by the way of fear and force, of power and profit. Instead of finding the reality of community, he is losing it. Although his deepest need is fellowship in community, modern society has become his ordeal and the world is a frightening place because so much love has departed from it.

The Christian ethic employs the Christian principle of love in fulfilling its historic mission—the persistent goodwill to brotherhood. Such love values persons as God values them: a crucifixion was not too costly for their salvation. Such love respects and fosters the moral autonomy of men. It challenges men to accept the rule of love but it knows that rule cannot be imposed upon them. They cannot be conscripted or dragooned or bombed into the kingdom of God. They must be won by persuasion and free consent. Christian conduct does not and cannot proceed in automatic response to God's will. It involves choice and uncoerced consent. Not even God can be man's sovereign in love without man's freely given consent.

Christian love will use experimental intelligence in finding ways and means to a more Christian community. It is eager to learn in any school how Christian love can be given more adequate embodiment. It will consecrate science and democracy to the growth of persons and a Christian world fellowship as agents of the Christian spirit, not prodigal sons that serve alien masters. It will explore the minds of its critics and rivals for unless Christian men can out-think, out-live, out-sacrifice and out-serve these rivals, their tribe will increase.

Does this love-ethic require absolute non-violence when confronted with war? Or does it permit a defensive use of force as the lesser of two evils? These issues divide our opinions but must not divide our fellowship. Here each Christian must both search his own conscience before God and explore the consequences of his choice with pitiless realism. Whatever his decision, his love must include his enemies, be

disciplined against hate, and unfailingly show the grace of forgiveness.

Finally, the Christian's responsibility is to make this love-ethic regulative and operative in the solution of our problems. Unless churchmen can be made both men of Christian faith at heart and men of Christian love in action, the world will never take seriously our preaching of the kingdom of God.

Our most acute problem today is to Christianize our major unredeemed social institutions. Presbyterians should have no scruples about such an undertaking since Calvinism "inspired and carried out the first attempt in history to Christianize the whole social order." [1] These unredeemed institutions are the economic and political orders where ethics of profit and power prevail. The ethic of love has had measurable success with those more primary, personal groups, the family and the church. It has barely touched the fringes of these vast secondary structures, business politics and the state.

What a scene our economic order presents! American civilization like the rich fool has built "larger barns" while the poor go hungry for bread and work. Our industrial system has met the first test of any economy. It can produce enough goods for all persons to live wholesome, normal lives. It has not met the second test of equitable distribution of goods and work opportunities. Jesus and the prophets are at one on this point. Christian love that ignores the problem of human justice betrays its great tradition and becomes as sounding brass.

The political order may prove even harder to Christianize than the economic, for nationalism has become western man's "other religion." Yet the world has become, in Count Keyserling's phrase, an ecumenical organism without an ecumenical spirit, mind, or conscience. The one seedbed where these are being grown is the Christian church, the oldest continuing universal movement in history and this growth and nurture are the most creative work being done in the world today. Must we not say, therefore, that it is a day of epochal opportunity for Christians?

The Christian faith is relevant to our day—for western man now knows he cannot live without a mighty faith. The Christian goal is relevant—for modern men yearn for a community of peace, justice, and fellowship. The Christian will to brotherhood is relevant for the will to power, to profit, and to domination has brought bitterness, frustration, and death. All these are relevant to the critical human situation. There is but one crucial question for us who call ourselves Christian. Are we relevant?

[1] E. F. Tittle, *Christians in an Unchristian Society*, page 58.

Mobilization —A Challenge to the Churches

By Valerie Hopkins Parker *

CIVILIAN responsibility in time of mobilization is far more serious than the average person realizes. Even should the young men now being mobilized not be called into service, a large number of them will become hospitalized because of infections from gonorrhea or syphilis, sometimes incapacitating them for long periods of time.

The medical staff of the Army and Navy realizes this and has already perfected plans by which every scientific advance will be utilized to prevent these infections, to diagnose and to treat them. They will see that every man is informed of the dangers of infection and no man will be accepted for service if he is already infected. If infection takes place during mobilization, it will be because of contact in the civilian community which he visits while he is on leave. Citizens should support state and local health services as they endeavor to find those who are infected and bring them to treatment. In this the United States Public Health Service will assist and federal funds have been appropriated.

The chief source of infection is the prostitute. The practice of prostitution is forbidden by the laws of most states, yet exists in many cities either because citizens are ignorant of conditions or indifferent to them. Law enforcement officials often fail to act unless public opinion forces them to do so.

During the maneuvers of the troops in the south, two "wide open" cities were responsible for such open vice conditions that a large number of uniformed men became infected.

During the World War, the rate of infection of the fighting forces of the United States was lower than that of any other country, yet an average of three days' service was lost for every man in the Army and Navy.

A preliminary statement by the special joint committee appointed by the American Social Hygiene Association and the United States Public Health Service, published in the Journal of the American Medical Association of October 5th, says:

"The prevention of syphilis and gonorrhea by chemical and mechanical measures is supplementary to and not a substitute for the prophylaxis of these diseases by educational measures which employ ethical and religious motives. Nor does chemical or mechanical prophylaxis justify any relaxation of efforts to reduce to a minimum exposure to infection by discouragement of pros-

* Dr. Parker is director of the Bureau of Marriage Counsel and Education for Social and Family Relations, Inc., New York.

titution and other forms of sexual promiscuity. In the case of syphilis and gonorrhea, as with other communicable disease, the best and surest method of prevention of infection is the avoidance of exposure. Educational, religious, sociologic, and legal activities which tend to prevent exposure are of great importance."

Here lies a challenge to the churches. In them are taught, sometimes too vaguely, the principles of the "clean life" for men as well as for women. How many of the young men now mobilizing have received in homes, churches, and schools education so sound that their ideals will prepare them to refrain from superficial and impersonal satisfactions for reasons other than the fear of disease? The young man "on leave" finds himself in a strange town, away from home. The average citizen passes him as a stranger. He is welcomed warmly by saloon-keepers and prostitutes as long as he has money to spend. Communities which organize centers in which Army and Navy men may find wholesome good times and become acquainted with wholesome girls may add greatly to the health and happiness of countless young men.

I was recently much impressed when I found that a New England city had organized a Jewish committee which sought out Jewish boys in the nearby C.C.C. camp. These homesick boys were invited to Jewish homes for holiday celebrations and welcomed by "neighbors" of kindred interests.

The church is interested in spiritual health and deplores the morbid contacts which leave memories and scars in character difficult to erase.

A young man recently said to me, "I was brought up by my grandmother and was a church member but no one talked about sex matters. When I joined the Merchant Marine and went around the world I saw, for the first time, places I never dreamed existed. In every port I drank and went with women. I knew it was wrong, but most of the other boys went and I didn't want to be a sissy! Only one foreign port was worse than ——." He named a southeastern port in the United States adjacent to military posts and airfield. There are many churches in this city!

The committee on marriage and the home of the Federal Council of Churches for some years has distributed material and bibliographies dealing with sex education. Countless reports of other national agencies have pointed out the need of sex education for parent and youth groups. When churches offer courses dealing with life problems, young people attend in large numbers and if forums are provided, they ask eager questions. But, although youth groups themselves are increasingly appealing for education concerning the sex factor in human life, conventional adults in large

numbers fear that "the innocence of youth may be destroyed!"

The church teaches the permanence of human life, the sacredness of marriage, the responsibility of parents to their children, of children to their parents—yet too often omits definite, explicit teaching concerning the normal facts concerning the physical and emotional development of the sources of life, together with ideals of love and marriage. Those who are skeptical concerning the possibility of control of the sexual instinct point to the experience of the past. Unless positive sex education for youth becomes universal, the experiences of the past will be repeated in the present crisis.

It is time that the churches lead the way in the insistence of the enforcement of laws against prostitution, community organization of recreational and social centers in communities visited by large numbers of uniformed men and the presentation of sound facts concerning the forces which when controlled may enrich their lives instead of degrading them.

Sound education and law enforcement against commercialized vice are as important to the welfare of civilian communities as to the Army and Navy. The wreckage of morals and health caused by ignorance, sex adventure and disease are an ever-present burden upon those communities which fail to assume responsibility. Civilian statistics are not easily gathered. Surgeon General Parran of the United States Public Health Service pointed out the widespread menace of syphilis at a time when mobilization was not thought of. The spread of this infection is chiefly due to direct contact with another infected person. Sexual promiscuity is largely responsible. Sexual control is largely a matter of ideals and education. Widespread use of educational measures lags far behind that in the field of medical measures.

The establishment of the Bureau of Marriage Counsel and Education for Social and Family Relations was the direct result of a dearth of such services. Through the publication of a monthly column in a popular story magazine, more than 13,000 letters have been received. Approximately 1300 of these letters are from young women facing unmarried motherhood. They have been referred to agencies offering protection, medical care and help in planning for the future. These are a small section of young people who are meeting with tragedy because of the misuse and misunderstanding of those forces concerned in the building of fine manhood and womanhood, happiness in successful marriage and parenthood. When the majority of parents, religious leaders and educators combine in training young people in sound sex facts and ideals, we may hope to render the medical program less necessary.

Presbyterian Women at Work

By Ida Knoll McDuffee *

ONE of the most interesting and perhaps most significant projects undertaken by the women of Nebraska during the last year is a plan of inter-church cooperation on a state-wide scale. This cooperative venture was launched in September of this year with the expectation that it will enlist Presbyterian and Congregational women in an active attack on community problems. Because of this pioneering effort, this writer has been asked to describe it and the more inclusive program of social education and action of which it is a part.

The synod of Nebraska organized, in 1938, a committee on social education and action. In its meeting in the spring of 1939 the Women's Synodical Society of Nebraska and each of the six presbyterial societies appointed secretaries to cooperate in carrying out the new program of social education and action through women's organizations in the churches.

As their first step these secretaries prepared and sent to the women's organization in each Presbyterian church in the state of Nebraska a message, the purpose of which was to acquaint them with the program and urge them to join in carrying it through. The message defined the field and suggested subjects for study and action. It urged each society to begin work at once and to have at least one social education and action program to be reported at the synodical meeting in the fall.

The contact thus established was maintained by the presbyterial secretaries through correspondence, personal visits, and an article explaining the new department of work in the "Presbyterian Messenger" which goes to all churches in the state.

At the end of six months, reports showed that most churches had taken cognizance of the program in some way. Time was given during synod meeting to explain social education and action and to answer the questions of those to whom the plan was not yet clear. It was indeed heartening to discover that the women were enthusiastically in favor of this definite effort to apply Christianity to everyday community life.

The spirit *to do* was definitely there. The problem now was *how* to get it done. Following the synodical meeting further suggestions were prepared and each church was advised to secure and use the booklet, "Programs for Women's Organizations in Presbyterian Churches,"

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and to subscribe for the magazine SOCIAL PROGRESS, two excellent sources for program suggestions. Now after a single year's effort, an encouraging report can be made of definite achievement as well as of the vision and plan for future work.

These programs dealing with present day problems are proving increasingly popular with women's associations in Presbyterian churches in Nebraska and are drawing into the groups younger women who previously had not attended their meetings. The new idea that "all areas of life are mission fields" is taking root.

Wherever feasible the association form of organization including all women's groups in the church, has been urged, and there seems to be a definite trend in this direction. This plan makes for strength and unity, gives all women of the church the benefit of these fine educational programs, and tends to make the missionary apportionment the responsibility of all the women of the church rather than that of a smaller group.

Expressing a signal willingness to go forward with this program of applied Christianity, church women are sponsoring such activities as: a community survey to find local needs followed by a program of action; a checkup on juvenile delinquency and its causes; giving attention to problems of local race prejudice; banning obscene literature from the news stands; requiring closer supervision of places of amusement as to closing hours, sale of liquor, etc; and investigating local health conditions.

Such a social action program affords the logical field for activity through existing inter-church councils; and where there is no council, it encourages the organization of one. Several such agencies are functioning in this way with marked success.

This logical and desirable development is embodied in the plan for state-wide cooperation to which we referred at the beginning of this article. The writer was invited to attend the state-wide "retreat for Congregational women" in June 1940 to discuss our social education and action program. As the result of that meeting the Congregational women developed a similar working plan with a definite program of cooperation with Presbyterian women in dealing with local problems in all towns where there are churches of both denominations.

The social education and action program is all very new in Nebraska. But the idea of the practical application of Christian ethics to social and industrial relations as well as to the problems of individual life makes a strong appeal to church women and they are eager and ready to serve. The challenge now is to the church leadership of today to show the way for "the fields are already white unto harvest."

Freshmen in a World at War

By Ernest H. Wilkins *

TO MOST of you who are entering college this year the fact that you are freshmen probably seems more important than the fact that the world is at war. There is a sense in which you are right. The constructive processes of life are more important than the destructive ones. It is more important, in the long run, that education go on than it is that nations should be fighting. I am not denying either the abnormal immediate importance of the world's warfare or the ultimate importance of the issues at stake in the present conflict. I am simply saying that, on the scale of the largest possible measures of value, your going to college is of a higher order of importance than these other important things.

The college will do its best for you not primarily because it likes you and thinks you are worth doing its best for, but primarily because the college regards itself as being in duty bound to send you on into the activities of the great human society trained and equipped as well as possible to play your parts therein. Perhaps the college experience will help you to get your minds around the fact that your deepest importance lies not in anything external, not in honors that may come to you, not in things that may be done for you, but in what you, in cooperation with untold numbers of like-minded men and women, can do for the maintenance and improvement of our civilization.

That civilization is by no means finished or perfect. On the contrary, it is only started. It has been going something like 25,000 years: it has perhaps a thousand million years to go. We have already achieved much that was worth achieving, that makes life more pleasant, more abundant; but we are still primitive rather than mature.

Mankind possesses two noble instincts, from which our achievements, such as they are, have grown: the instinct of fellowship, or mutual good will, and the instinct of discovery, or "wanting to know." Yet man has at the same time two ignoble instincts, which serve to oppose the first pair and to retard our progress: the instinct of selfishness, and the instinct of mental inertia, or ignorance. In our present era the two ignoble instincts, on the whole, dominate the world.

What society asks of you, in the broadest terms, is your help in the ageless, perhaps eternal, struggle to replace ignorance with wisdom

* President, Oberlin College. Reprinted from *The Intercollegian*, October 1940, with permission of author and publisher.

and selfishness with active and creative good will. The college, by and large, will put it within your power to be more efficient in that struggle and will tend to open your eyes to the need for the struggle, and to strengthen or stir in you the will to bear your part.

Fortunately, the experience of qualifying yourselves for efficient effort is in itself a good experience. It may be hard—it may be very hard at times; but there are deep satisfactions in growth in knowledge, in the broadening of one's horizons, and in the consciousness of increase in one's own powers.

You will be more conscious of the world as a whole, now that you are college students, than you have ever been before: more conscious of the costly and irregular development that has made the world's several human groupings what they are; more conscious of the smallness and the potential unity of the world; more conscious of the extent to which all portions of the world are interrelated. You will gain this greater consciousness not only through books and lectures, but also through acquaintance with students from other parts of the world. It is one thing to say that China is a huge far-off country; it is another thing to get acquainted with a Chinese student who on your college campus exemplifies the quiet, peaceful, industrious dignity of the Chinese. It is one thing to know that there is war in Europe; it is another thing to sit in class beside a refugee who has fled from frightful things which "couldn't happen there," but did happen. Your main business in college will be to go about the normal business of the college; but you will not be able to shut your eyes and ears to the outside world—and that outside world is a world at war.

War poses problems. That fact in itself should be of the most intense interest to you, even if there were no chance of our own involvement: for the issues of the present conflict are not merely national ones —they are the fundamental issues of freedom versus slavery, of status as human beings versus status as chattels or instruments.

But we are already involved in many of the implications of war; we are already certain to suffer in respect to economic opportunity and the standard of living; and we are already engaged in tremendous and life-dislocating preparations for our national defense.

The demoniac tyranny which has devastated Europe and which as I write is devastating Great Britain, cannot be trusted to stop at continental or hemispheric barriers. The revelations of Herman Rauschning, a former Nazi leader, make it clear that Nazism is set on achieving world domination. For you in particular the fate of the universities in Czechoslovakia and Poland

should be the most striking symbol of the complete mental and spiritual ruin which is involved in Nazi enslavement. That enslavement destroys all freedom—freedom to worship, to assemble, to write, to speak—and erects in its place a conformity which can be carried on, so long as a man retains any vestige of his individual dignity, only by such a process of constant pretense as makes life itself a continuous lie.

War is unchristian; but enslavement is more unchristian still. That is a terrible dilemma; but its terribleness does not diminish its reality.

The chances are that before this article is published our Congress will have enacted a selective training and service law as an essential part of our program of national defense. It seems likely, as I write, that the law will not require the registration of men under twenty-one; so most of you will have at least two or three years of respite. But it is not too early for you to begin facing the possibility that you may be called to devote one of the probably many years that are before you to playing your part in a great preventive effort, for the common good. In my judgment you should face that possibility with calmness and without dismay.

You are still deeply in debt to your country (which is, essentially, a great group of people trying to live together in the democratic way of life). For all the years of your youth you have received from your country far more than you can possibly have given, far more than you can fully repay. The burden of one's debt to one's country is no heavy burden when one bears it and pays it willingly, in the spirit of neighborliness. If it falls to some of you to pay part of that debt by taking your places in the defense program, you should, in my judgment, accept your assignment with readiness and resolution.

We are facing serious and sombre possibilities; but we may fairly look beyond them. Most of you will survive whatever happens, and will survive into a dismayed society that will need you more than ever. You may soon have to bear your part in the national defense; you will quite certainly have to bear your part in the national rehabilitation after defense is no longer the great immediate necessity.

You are freshmen in a world at war: you may be seniors in a world at peace. Whenever peace comes again, it must be made, even at heavy sacrifice, a surer, a more worthy, a more truly Christian thing than peace has ever been before. May it be part of your lifework to share in the making of such a peace in the years to come.

Labor and Defense

A Survey *

OUR country is fast swinging into a defense economy. This fact is of prime concern to all of us. Defense production forms but a small part of our whole national output, and should use only seven per cent of our normal peacetime facilities, according to the estimate of Alfred P. Sloan, president of General Motors, in an address to stockholders, July 24, 1940. Yet defense activities will have right of way over all others in our industries, and, when men are drafted, even in our homes. The energies of our ablest business executives, labor leaders, working men and women—in fact the time and ability of all of us—will be diverted to building up a great military machine.

Since we have idle man power, idle plant capacity and high productive efficiency we can handle $5,000,000,000 of defense production yearly without destroying our hard-won labor gains or reducing the national living standard. We can even improve greatly our present national welfare by giving defense jobs to the unemployed and bringing idle plants into activity. But if the defense program is not carefully guided, it can disrupt our economic life, causing booms in some industries and depressions in others, destroy labor standards and leave mills and men stranded after the first years of intense activity are over. National defense can either vitalize or sap our whole national energy, depending on how well we keep balance between defense production and the other 93 per cent of our activity. Since control over defense policies rests in the hands of the President, our future depends to a degree never before known in peacetime on his decisions.

In Europe, even before the war, armament production greatly reduced living standards. With our higher productivity, this is not necessary. We can produce a higher income per person than any other country in the world. We are immensely more able to maintain a military machine without reducing our labor standards.

Foreign countries today are making enormous sacrifices. Their records warn us of the immense disruption to normal life which accompanies an extreme war effort. We in America are not at war; our task is to build our national strength but to prevent such disruptions. To do this we must get the unemployed back to work, raise living standards, and see that increasing industrial income flows to wage earners.

* Condensed from the Monthly Survey of Business of the American Federation of Labor, July-August 1940.

Federation unemployment estimates show that 374,000 went back to work in June. Nearly 50,000 were taken on by defense and related industries, 176,000 by farms. Unemployment is still at high levels, with 9,651,000 out of work in June 1940; this compares with 10,143,000 in June 1939. Most recent estimates show 2,500,000 likely to be reemployed by June 1941, due to the defense program; accounting for the probable draft of 1,000,000 men and allowing the normal increase of 500,000 in working population, unemployment will probably decline to about 6,600,000 by June, 1941.

With such an army of unemployed our problem in speeding production is not one of man power. Defense production will be highly mechanized, a form of production in which the work day must be kept exactly to the period of maximum productivity, with management at maximum efficiency. Few real shortages of skilled labor have occurred and these can be handled through overtime until workers now training reach adequate skill.

Goverment funds will be poured into industry at a rate which makes previous pump priming look small indeed. For the fiscal year 1941, we have a prospective federal budget of $13,600,000,000 (of which $5,000,000,000 is for defense). This compares with $9,666,000,000 in 1940 and $3,848,000,000 in the pre-depression year 1929. Production and profits will be lifted to high levels and already, according to "Standard Statistics," corporation profits are approaching all-time peaks.

Thus a first effect of defense production is to increase industry's earning capacity. Increasing national wealth is a great asset, but sustained prosperity depends on the use made of it. How is this new wealth being divided? Figures from "Business Week" and the U. S. Department of Commerce for the first half of 1940 show dividends up 14 per cent and workers' income up 4.9 per cent. Corporation executives also will share in this increased wealth through profit-sharing bonuses.

Corporations have not increased wages as much as their earnings permitted. Last year our national income reached $70,000,000,000. At last year's prices the buying power of that income equalled the 1929 peak. According to the U. S. Department of Commerce, we may expect the national income this year to reach $75,000,000,000, and to exceed in buying power any other year in our history. A larger flow of income to workers is vital. We need their buying power in non-defense consumer goods to keep those industries growing in a normal way and to prevent top-heavy defense development. Permanent well-being lies in increasing workers' buying power and national income.

The Churches and the Havana Conference

By Walter W. Van Kirk

Dr. VanKirk attended the Havana Conference as an observer on behalf of the churches. His memorandum prepared upon his return is, he says, "primarily factual in character and such opinions as are expressed are entirely my own." A condensation of that paper follows. The complete document may be secured from the department of International Justice and Goodwill of the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York City.

The deepening of the European crisis in the early summer of 1940 engendered fears in the minds of many people regarding the peace and security of the Americas. Accordingly, the Foreign Ministers of the twenty-one American Republics were asked to meet in Havana, in July, to broaden the defense strategy of the Western Hemisphere.

The conference adopted a number of resolutions, the most significant of which had to do with emergency administration of European colonial possessions in the Western Hemisphere, inter-American economic cooperation and Fifth Column activities. An analysis of these resolutions, in the order named, follows.

European Colonial Possessions

The most significant action of the Havana Conference had to do with the provisional administration of European colonies and possessions in the Americas. Of course, the need of implementing these plans may never arise. But should Germany and Italy triumph and seek to extend their victories to European possessions in the Western Hemisphere the American republics are prepared to act with dispatch and resolution.

It is right and proper that the voice of the churches should be heard on this issue. In the spring of 1940, the Philadelphia Study Conference declared that "the principle of eventual freedom for all peoples is not only the recognition of an essential right but is also a prerequisite to the creation of that sense of justice and goodwill without which we cannot hope to rid the world of war." Somewhat earlier and in the same spirit the Geneva Conference of lay experts and ecumenical leaders convened by the Provisional Committee of the World Council of Churches had expressed the conviction that "the task of colonial government is no longer one of exclusive national concern, but . . . must be regarded as a common task of mankind, to be carried out in the interests of the colonial people by the most appropriate form of organization."

The Act of Havana declares that "when islands or regions in the Americas now under the possession of non-American nations are in danger of becoming the subject of barter of territory or change of sovereignty, the American nations, taking into account the imperative need of continental security and the desires of the inhabitants of the said islands or regions, may set up a regime of provisional administration."

It was further provided, and this is important from the standpoint of the churches, "that when the reasons requiring this measure shall cease to exist . . . such territories shall, in accordance with the principle reaffirmed by this declaration that peoples of this continent have the right freely to determine their own destinies, be organized as autonomous states if it shall appear that they are able to constitute and maintain themselves in such conditions, or be restored to their previous status, whichever of these alternatives shall appear the more practicable and just."

The Act of Havana is of interest to the churches for two reasons: first, it recognizes the principle of self-determination for subject peoples; second, it precludes the possibility of any one American nation, the United States included, permanently occupying or administering the affairs of such colonial possessions whose status may be threatened by the progress of the war. Both of these principles were embraced in the recommendations transmitted to the Secretary of State by the Federal Council's Department of International Justice and Goodwill prior to the conference.

Inter-American Cooperation

The churches, broadly speaking, have supported liberal economic policies between and among the American republics. It has been recognized that the economic prosperity of the United States is determined in part by the economic well-being of the Central and South American republics. What happened at Havana, with respect to the economy of the western world, is therefore of interest to the churches.

It is in the field of trade relations where the threat of Nazi penetration in the Western Hemisphere is most real. Since the outbreak of the war most of the European markets have been closed to Latin American countries; surpluses have mounted higher and higher with a resulting lowering of the standard of living; and national economies have been weakened.

In the post-war period, if Germany is victorious, Nazi economic pressure will be vastly increased. Political pressure will most certainly follow in the wake of economic pressure. What then?

The Conference affirmed that "the American nations continue to adhere to the liberal principles of interna-

tional trade, conducted with peaceful motives and based upon equality of treatment and fair and equitable practices." It was further declared "that the American nations should be prepared to resume the conduct of trade with the entire world in accordance with these principles as soon as the non-American nations are prepared to do likewise."

In the meantime, the American nations are resolved, said the Conference, "to do everything within their power to strengthen their own economic position; to improve further the trade and other economic relations among themselves; and to devise and apply appropriate means of effective action to cope with the difficulties and dangers arising from the present disturbed and dislocated state of world conditions."

What these measures are to be is not clear. It will be recalled that at the first meeting of Foreign Ministers at Panama in 1939 provisions were made for the creation of an Inter-American Financial and Economic Advisory Committee, at Washington. It was decided at Havana to strengthen and expand the activities of this committee.

But it will take more than resolutions of reference to a committee sitting in Washington to meet the existing and post-war economic requirements of the nations of the Western Hemisphere. In the event European economy is brought under the regimented administration of Germany the United States will be at a serious disadvantage with respect to Latin America. Only a give-and-take economy projected on a hemispherical scale will be sufficent to insure the economic security of the Americas.

Fifth Column Activities

The character and extent of Fifth Column activities in the Western Hemisphere is not known with any degree of accuracy. In certain instances consular agents of the totalitarian powers have been charged with propaganda efforts contrary to the established practices of diplomatic behavior. Specifically, the Central American states were urged by the German minister to avoid taking any action at Havana that might be injurious to German interests.

Charges have been made that propaganda is directed through the German legation in La Paz, Bolivia. This agitation, so it is said, aims at creating public hostility against the United States by way of the Standard Oil Company properties in that country. Reports also have it that Nazis are stirring up a revolution in Guatemala.

Then there is the question of radio propaganda. The microphone, so it is said, has been converted into a gigantic instrument of Nazi aggression.

Nazis are reported as saying that

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Open Our Eyes

By Francis G. Stewart *

TWO thousand years ago two blind beggars sat by the roadside shut away from the activity and work of the world and compelled to beg for the crumbs thrown to them by their more fortunate, but thoughtless, sighted brethren. Then came Jesus and hearing their cry for mercy, he stopped and said, "What will ye that I shall do unto you?" and they answered, "Lord, that our eyes may be opened." And Jesus moved with compassion touched their eyes and straightway their eyes *were* opened.

Today the blind still call to Christians, "Have mercy on us!"; but we have forgotten our part of the dialogue: "What will ye that we shall do unto you?" For although science in many fields has made this task easier than ever before, we still force the blind to sit by the wayside, and think that because we have set up some schools and relief agencies, we have done our share.

A year ago I moved to a new parish. In the post office was a very pleasant blind man who invited me to go to a class with him where a sighted person read to those blind who found their way to the city hall once a week. I was astonished to find that so many blind people lived in my town, and to discover how appalling was their condition, all unknown to most of the citizens of our community. I began to examine our problem and found conditions much worse than I had at first thought. One day while I was talking to a brother minister about the matter, he said, "I have been a pastor in this city for a number of years. The only blind man we have here is the one in the post office. Why get all excited about it?" But when I told him the facts, he was as much interested as I.

In the United States there are approximately 150,000 people blind —as that term is defined by the Committee on Statistics for the Blind, as having 20/200 or less sight in the better eye with correction. In Ohio 8,000 blind persons are registered and 6,000 are under observation or being checked. And these people are crying out for us as Christians to help them today, just as in the days of Jesus. Shall we "have compassion upon them," or shall we pass by saying to each other, "We have no blind here?"

I believe that every Christian, once he knows how acute the problem is, will want, just as I did, to help these unfortunate brethren. We can help them, and by helping them help ourselves and the young

* Pastor, Emmanuel Presbyterian Church, East Liverpool, Ohio. Statistics furnished by William E. Bartram, executive secretary of the Ohio Commission for the Blind.

people in our churches. Often we search for a suitable project for a young people's society, for the ladies' aid, a men's class, or some other organization. What better service could we find than that of being brothers and sisters to the blind of our community? What then can be done?

If your city has a Society for the Blind they will gladly give suggestions and welcome aid; if not a group can be organized with the aid of agencies mentioned below.

Your state has a Commission for the Blind ready to give special services. For example, the Ohio Commission will give free merchandising service for the sale of articles made by the blind if they meet the high standard of quality set by the commission, or provide training in manual arts and letters in the homes of your proteges.

The Library of Congress distributes talking book machines to the blind free, through state agencies accredited by it upon request of a sighted person. All equipment and materials are free and information may be secured by addressing the Project for the Blind, Library of Congress, Washington, D.C.

The American Foundation for the Blind, 15 West 16th St., New York City, and The National Society for the Prevention of Blindness, 50 West 50th St., New York, will furnish free on request information, bibliography for study of the subject, and suggestions for helpful projects.

Probably most important of all, we can be interested in blind people themselves. Through the state commissions and private agencies for the blind, at the present time about ten per cent of all blind persons are earning part or all of their livelihood. Many more might be so employed through our efforts.

We can arrange to bring or take blind persons to the churches of their choice, to concerts and other musical events. Many theaters, and other types of amusement, do, or will, if asked, give free passes to sightless people. Blind people enjoy football, baseball, and basketball; picnics and friendly walks, checkers, bridge, chess, bowling, and other games; swimming, dramatics, dancing and many other types of entertainment. The possibilities are limitless to the joy which we can give and receive.

Jesus' healing of the blind was just one expression of his great love for all people. Let us also have compassion upon our sightless neighbors who do not ask our pity, but only a chance to be happy, useful citizens.

Seedbeds of Protestantism

Our Presbyterian Church is a rural church to a degree not adequately realized by her leaders and members. This fact places a grave responsibility upon our great church for the strengthening of the rural community. These communities, many of which are served by a Presbyterian church, are the seedbed of the Protestant faith and of our future population. If the spiritual and moral contribution of our rural folk to the church and nation is to be maintained, it is essential that our church as a whole be concerned with the strengthening of Christian community life.

The two fundamental institutions which can most readily bring the ideals and resources of the Christian gospel to bear upon the manifold relationships and problems of community life are the rural home and the rural church. The contributions of these two institutions are so inter-related that neither can be its best without the cooperation of the other. The rural church to be effective in making a contribution to its community must provide a strong, vital religious ministry. This is impossible without the best available leadership, adequately and specifically trained for its rural task. It is at this point that our church has been most blind to its responsibility. Our theological training has been city-centered and has, unconsciously perhaps, directed the best leadership away from the rural areas. The rural church will never be able to respond to its opportunity until many of our best Christian youth sense the opportunity of service in the country and are provided with a training adapted to the rural scene.

The underlying cause of many of the problems of the rural community is economic. Families are unable to provide themselves with those things essential to a healthful and wholesome life. They are unable to adequately support their institutions, including the church. Our whole church needs to become informed and concerned about the economic situation of our rural population, cooperation with existing efforts to improve the economic level of our rural folk and exploring new ways of helping meet the need for a more adequate economic base for rural community life.

EUGENE SMATHERS, *Guest Editor, pastor, Calvary Church, Big Lick, Tennessee*

Preaching in Wartime

Since the church is the body of Christ, then in a real sense the pulpit is his voice. This points to the message that must always be in preaching, whether in times of war or of peace. Preaching today must be not an echo of a voice that is living only when nations are at peace: it must be that same living voice in today's world torn with strife.

What, therefore, should be the burden of the message of the voice to

the churches of this nation as she looks about her with strife everywhere? The section on "The Church and Peace" of the report of the Standing Committee on Social Education and Action to the 1940 General Assembly outlined these six positions that lend themselves admirably as preaching themes. From the report we quote:

"While we rejoice that as a nation we are free from the sufferings of a country at war, we humbly acknowledge that the existence of war today is a judgment upon us as well as upon those who now wage it. All people, including our own, are guilty before God and are called to repentance. Our penitence should find expression in sacrificial ministry to the victims of war and persecution everywhere.

"And in the light of present critical world conditions we call upon our ministers and laymen:

"1. To be restrained, to keep sane, to go slowly, and earnestly to ask God to save us from hysteria and hasty actions which will jeopardize our democracy and our opportunity to make a constructive contribution to a permanent peace.

"2. To let no bitterness or hatred toward nations or individuals enter into our moral judgments on the issues involved in war. The command to love our enemies and to pray for them is not abrogated or suspended in wartime. And only men and women who themselves are free from hatred and ill will toward people of other lands and possess good will for all peoples can wage peace.

"3. In the face of race persecution and of the barbarous assumption that the blood of one people is superior to the blood of another, to hold fast to the cardinal Christian conviction that men of all races and all nations are the children of God.

"4. To keep open the channels for discussing the causes and consequences of war, its futility, its consumption of resources which ought to go into the maintenance of the conditions of the good life, and its deep-seated entrenchment in our social institutions and in our hearts.

"5. To maintain constantly before the bar of our individual and corporate judgments the conviction that only as nations abandon economic barriers, consumption of resources in armaments of war, and national claims to unrestricted sovereignty, can they ever live together as interdependent parts of a whole world.

"6. To keep and strengthen the bonds with the world-wide Christian family in all lands and give more devoted and sacrificial support than ever before to the work of the church, the body of Christ, at home and abroad, in order that men may be won to Christ, through whom alone peace can come to a war-torn world."

Is This Your Community?

A summer visitor to a small community of about 600 population had a casual conversation which proved to be most revealing. He learned that the man in the bank was about through; although still far from the retirement age, his drinking habits were such that only the special pleading of an old friend had won for him another—the last—chance. The man behind the counter in the general store was on the way out because of drink, the visitor was told, and the manager of a grocery store for over twelve years, after repeated warnings, had just been discharged because of drink. Another man prominent in the community had had delirium tremens the past winter and was warned by his doctor that one more bout of heavy drinking would mean death. Still another man who had grown up in the community, had gone to the big city where he made good and went wrong, drinking himself out of a promising career; he had returned to his boyhood community, where he is rarely sober, and only a clever and resolute wife keeps the family of five children together in the home.

In each of these cases the man heavily involved his family. In one case the wife and daughter had fled the home several years back. In another case a daughter had to drop out of college because of the father's unemployment through drinking.

The visitor asked what the two churches were doing to help the young people in the community to grow up differently. He was unable to discover that anything was being done by the churches, but he discovered this fact that is not so wide of the mark. The summer colony is not so large, and most of the families are well known. Some twenty of these are faithful church adherents. Of that number all but three regularly serve cocktails in their home. To be sure none of this summer group drinks to excess as do those in the "native" group, but they are still supporters of a traffic and of a custom that takes its greedy toll of personal character, of human life, of community stability.

This community is portrayed not because it savors of degeneracy but on the contrary because it is typical in so many ways of other American towns. A little more than a casual conversation would no doubt prove revealing about the community where *our* church is placed. Education—factual and moral—on the effects of drinking and of the liquor traffic in our life must be undertaken by the church on behalf of our home and community life. Let it begin now and grow to effective proportions.

The New World Order

The executive committee of the British National Peace Council in August 1940 adopted the following appeal for a positive British policy looking toward a just and lasting peace at the war's end.

On several occasions since the outbreak of the war the National Peace Council (British) has appealed for a declaration in the name of the governments of the British Commonwealth indicating as precisely as possible the practical contributions which they would be willing to make to the realization of a new social and international order, as the basis of a genuine and enduring peace.

The executive committee of the Council believes that present circumstances strongly reinforce the case for the making of such a declaration. A new and more bitter stage of the struggle has begun; famine threatens large areas of Europe and beyond and promises destitution and despair to peoples who have had no part in the conflict or were formerly our allies. A declaration in the name of the governments of the British Commonwealth, indicating a new determination to realize a just social order in their own territories and to contribute fully to the achievement of an equitable inter-national system, would not only help to establish our solidarity with the peoples everywhere whose common interest lies in freedom and prosperity, but might well open the way to an honorable escape from the incalculable hazards of a prolonged war.

A Free and United Europe

The committee makes no claim to suggest proposals in detail but it believes that such a constructive initiative requires the announcement of bold and imaginative policies directed to:

1. *The achievement of economic reconstruction and a fuller economic cooperation in Europe and throughout the world.* To a Europe in which Nazi domination is eliminating political and economic barriers, such a plan would offer unity in freedom and prosperity—a new Europe whose structure would conform to the need for an uninterrupted intercourse of goods and services; whose currencies would be co-ordinated; whose fields, factories and mines would be busy in the devolopment of resources for the main purpose of increasing the standard of living of all its peoples;

2. *The creation of an international commission for the control of all "dependent" areas not immediately ready for self-government* with a view to the ending of exploitation and monopoly, the safeguard-

ing of the welfare of the native peoples and the ensuring of raw materials and opportunities for trade on equal terms to every nation;

3. *The establishment of a new political order in Europe based upon the federal principle,* involving mutual disarmament and far-reaching surrenders of national sovereignty, and assuring free institutions and essential democratic rights to all peoples.

A New Social Order

The new international order envisaged in these proposals implies and involves the realization of a better social order within all the countries concerned. If the "home front" is vital to the war, it is certainly no less vital to the peace. Moreover, nothing is more likely to commend the conception of democratic freedom which we profess to serve and which we offer to the peoples of Europe and the wider world than the demonstration of that freedom as a reality not merely in Great Britain and the British dominions, but also in the "dependent" areas which Britain and the dominions control. In the committee's view, therefore, proposals for an international settlement should be accompanied by the initiation of a bold programme of political and social change in British territories.

Such a programme should include:

(a) the granting of full self-government to India;

(b) the acceleration of progress towards self-government in British and dominion colonial and mandate areas, and in the meantime the safeguarding to native peoples of their full freedom of expression and association;

(c) the announcement of plans for economic and social reconstruction in Great Britain and the British dominions based on the principle that no private or sectional interests shall have power to prejudice the supremacy of the public welfare.

The committee believes it to be of the greatest importance that the drawing up of proposals for a new international order and for social reconstruction at home should be undertaken now and should not be allowed to wait upon the "end of the war" or the achievement of military victory. The fulfillment of the proposals may well be imperilled by an extended war which exhausts and embitters belligerents and neutrals alike; and not the least of the merits of a declaration of constructive policy as is here proposed, is that it may contribute to the shortening of the war and, therefore, to the more speedy and more certain realization of the new and desirable order to which we aspire.

The Havana Conference

(from page 17)

the United States plans to invade South American nations under the guise of protecting them from a possible German invasion. Considerable anti-Semitic propaganda and agitation against the German and Polish-Jewish refugees in various South American countries is reported and many newspaper editors are believed to be subsidized from Berlin.

These are but samples of the efforts and activities allegedly sponsored or directed by European dictatorships with the view to fostering misunderstanding and hostility among the peoples of the Western Hemisphere. I am in no position to pass upon the reliability of these reports. It can be said, however, that the Foreign Ministers at Havana registered their determination to combat subversive activities with every means at their disposal.

Perhaps the most direct assault on subversive activities was the adoption of the following resolution:

"The Governing Board of the Pan-American Union shall convoke the States which are members of the Union to an international conference at such place and date as it may determine to draft the international coventions and recommendations which it deems necessary to assure through the action of the proper authorities in each state, and through the coordination of such action with that of other states in the continent, the most complete and effective defense against acts of an unlawful character, as well as against any other unlawful activities which may affect the institutions of American States."

Economic and political measures were approved at Havana designed to combat subversive activities in the Western Hemisphere. But one thing was lacking at Havana. There was little if anything said about strengthening the ties of spiritual and cultural understanding between and among the American nations.

The favorite device of dictatorships is to set race against race, religion against religion, class against class and in this way to demoralize public morale and pave the way for military conquest. This process cannot be countered by diplomacy and power politics.

The way to get people together is to get them together. Let the leaders of the cultural, intellectual, and religious life of America step forward. Let them offer themselves as ambassadors of goodwill to the nations of Central and South America. Let them open their homes, their hearts and their minds to visiting South Americans in our own land. Let this be done not once but continuously during the months and years ahead. In this way more than in any other way continental solidarity will be achieved.

Brotherhood Prayers

November 1

New authors: O God, be so near to them that they are ever conscious of thy appeal to the highest in life.

November 2

All who work: Our Father, give these the power that comes with the knowledge that "we are co-workers together" with thee.

November 3

The heads of families: May thy spirit, we beseech thee, be their conscious and acknowledged confidant.

November 4

Farmers and their wives: God of all, help these men and women to be undiscouraged by hardships and attitudes of city-dwellers in their necessary but often thankless task.

November 5

All service-club members: O thou who served others without stint, give us thy fearless vision.

November 6

Officers of the law: Lord of power, grant them firmness yet kindliness and desire to protect the common good.

November 7

Church organists and choir directors: O thou who hast put in man's soul the love of beauty, help these musicians to lead our spirits into true worship.

November 8

Recent mothers: O God give these mothers wisdom and vision and dependence on thee that they may guide their little ones in the Christian way.

November 9

Those starting school: Help those who teach little children to put in the right proportion the things spiritual and the things earthly.

November 10

Labor unions officials: We acknowledge, our Lord, that we fail in understanding. Grant these officials thy guiding spirit.

November 11

Widows of soldiers: Master of comfort in grief, be the mainstay of these who suffer.

November 12

Those who lack tolerance: O Christ, who dids't understand human frailties, keep us from bigotry which is alien to service.

November 13

Workers in public parks: Bless, we pray thee, those who keep quiet places in the turmoil of life today.

November 14

Small-town business men: Our Father in heaven, give a blessing to the solid men who keep faith in the smaller centers of population.

November 15

Church sextons: O God, bless the caretakers of thy house and help them to sense the beauty of holiness and of order in the sanctuary.

November 16

Retired farmers: For those who have spent the measure of their days following the primary duty of man—tilling the soil —we ask thy blessing, O God.

November 17

Those who write for livelihood: O thou who hast been the inspiration of more pens than the world can count, guide and discipline those who shape men's opinions.

November 18

Conscientious objectors to war: Lord of our conscience, fortify those who believe, through thee, in the calamity of war.

November 19

Student and graduate nurses: We ask a deep blessing on those who alleviate pain and mitigate suffering in hospitals and private homes.

November 20

Those who worry needlessly: May all our worry, Father in heaven, be done on problems that can be solved.

November 21

Stenographers and clerks: O God, release those who have mechanical office work to do from deadening monotony. May warm recognition of good work refresh them.

November 22

Theological students: May their vision never be foreshortened by books or walls, when souls are so dear.

November 23

Safety engineers: Bless their work that carelessness on the highways may give place to courtesy.

November 24

Propaganda spreaders: Give them ideals, O thou whose very attributes are justice, mercy, and love, that they may see truth and make it known.

November 25

Those whose Christian ardor has cooled: Use simple lessons of friendship and love and brotherly concern to win their enthusiasm again.

November 26

Teachers in week-day church schools: O God of basic truth, help these teachers to teach thy holy word as the "only infallible rule of faith and practice."

November 27

Missionaries in Thailand: Father of all peoples, may these workers be strengthened by the prayers of all the church for the church in Thailand.

November 28

Transport pilots: O thou pilot of souls, keep the trust of these who pilot human beings in him who gave us creative minds.

November 29

The "only-child": May selfishness be forgotten in selflessness.

November 30

Those who labor to conserve resources: Let us not forget, our eternal Father, that we have a trust to keep—that our children may live.

Let us go beyond a mere reading of these prayers to become a fellowship of intercessory prayer, bringing before God these special needs for each day. These prayers have been prepared by Rev. Walter R. Floyd, Greenview, Illinois.

Armistice Sunday—1940

Materials and suggestions for worship are here offered for the use of ministers and leaders of church groups in planning appropriate services of worship for Armistice Sunday. Those wishing printed programs may secure the service "Not By Might" from any Presbyterian Book Store at $1.00 a hundred. A copy should be in the hands of each worshiper.

WORSHIP THEME:

"O Lord of Peace, who art Lord of Righteousness,
Constrain the anguished worlds from sin and grief,
Pierce them with conscience, purge them with redress,
And give us peace that is no counterfeit!"

Elizabeth Barrett Browning

INSTRUMENTAL MUSIC:

Prelude: *National Anthem* arranged by Bach or *Idylle* by Kinder
Postlude: *Marche Célèbre* by Laehner or *Te Deum* by Wachs

HYMNS: (Found in the Presbyterian Hymnal, 1933)

Processional: God of Our Fathers Whose Almighty Hand
Recessional: God the Omnipotent
Other Hymns: Not Alone for Mighty Empire
Thy Kingdom Come, O Lord
O God of Earth and Altar
Turn Back O Man, Forswear thy Foolish Ways

CALL TO WORSHIP:

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace. Ye shall go and pray unto me, and I will hearken unto you.
And ye shall seek me, and find me, when ye shall search for me with all your heart. (Jeremiah 29: 11-13)

SCRIPTURE:

Isa. 50: 1-12, 21; Matt. 5: 38-48

PRAYERS:

Invocation:

O God, on this day of remembrance, mercifully hear our supplications, and remove from the world forever the dreadful menace of war. Guide the rulers with thy counsel and restrain the passions of the people, so that war may cease and just and lasting peace may come. By the pouring out of thy Spirit upon all flesh, quicken the sense of our common brotherhood, bring the nations into a new bond of fellowship, and hasten the time when the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Amen.—*Adapted from the Presbyterian "Book of Common Worship" (Revised).*

Prayer of Confession and Petition:

Almighty and Eternal God, before whom the nations rise and fall, we confess in shame and humility before thee that we have wandered from thy ways and forgotten thee in the councils of the nations. God have mercy upon us! Renew our faith in thy power to establish justice in the place of injustice, peace in the place of war, and good will in the place of bitterness and fear, if we will but submit our ways to thy will.

We would declare thy power to all nations and thy salvation to all men. Make thy way clear before us, O God, in a world of bewildering confusion. Give us grace to become and remain good servants, more completely surrendered in our devotion, to the end that thy kingdom may come and thy will be done in earth, through Jesus Christ, our Lord. Amen.

A Litany for Peace:

Remember, O Lord, the peoples of the world, divided into many nations and tongues; deliver us from every evil which obstructs thy saving purpose; and fulfill thy promises of old to establish thy kingdom of peace.

From the curse of war and all that begets it; from believing and speaking lies against other nations; from narrow loyalties and selfish isolation; from fear and distrust of other nations, from all false pride, vainglory, and self-conceit,

O Lord deliver us.

From the lust of the mighty for power and riches, that drives peaceful peoples to slaughter; from putting our trust in the weapons of war, and from want of faith in the power of justice and good will; from every thought, word and deed which divides the human family and separates us from the perfect realization of thy love,

O Lord deliver us.

Eternal Father, who showest thy people the way in which they should go, turn our feet from the city of destruction toward the city of God, and redirect our desires and labors in accordance with thy will, that we may achieve the new world for which thy son was content to die, even Jesus Christ our Lord,

Father, we pray thee.

That thy people may rejoice to endure labor and want and death to win, not a war, but thy kingdom; that we may love not only our country but also the whole family of nations; that ancient enmities may pass away and that thou wilt make all things new,

Father, we pray thee.

O God, who hast made of one blood all nations of men, mercifully receive the prayers that we offer. Take away all prejudice and hatred and fear. And to those who by their counsels lead the peoples of the earth, grant a right judgment, that so through them and us thy will be done. Through Jesus Christ our Lord. Amen.—*Adapted from the Madison Avenue Presbyterian Church News.*

BENEDICTION:

The benediction of the God of peace, and Jesus the Prince of Peace, and the Holy Spirit of peace, abide with you forever. Amen.

About Books

The Case for Evangelical Modernism, by Cecil John Cadoux. Willet, Clark and Company. $2.

This book is a systematic presentation of the conclusions which Dr. Cadoux has reached regarding some of the central "theological controversies that have recently been engaging the thoughts of Christian men." The author holds that the way to orthodoxy is "to resolve to be directed by our own independent judgment and insight, and ultimately by nothing besides."

He rejects as three blind alleys the non-Christian humanists, the Barthians, and the traditionalists. He insists that the centrality of Jesus Christ is the essential part of the Christian religion, but that the formula announced by the Council of Chalcedon made Jesus "not a human person at all, but a divine person possessing and employing an impersonal human nature."

This credal statement, Dr. Cadoux argues, is an aberration, a sacrifice of morals and history to metaphysics, leading to a substitution of orthodox belief for moral obedience. Credal tradition, he contends, must be judged by the historical facts, not the historical facts by tradition.

The final chapter sets forth the author's ideas of the true way to find the real Jesus. We must separate from the gospel story all non-historical material and reconstruct on the basis of the historical facts the life of Jesus, a life of unbroken fellowship with God and of unstinted love for man. Jesus is, as Paul calls him, "The first-born among many brothers." Dr. Cadoux admits that his Christology may lack the precision of the creeds, but safeguards Christ's humanity and his divinity and the qualities wherein he stands apart from all men.

Theologians in the church may not like this book. The reviewer is not a theologian, and for him Dr. Cadoux writes in a way that men of ordinary intelligence can understand. Of one thing we can be sure, as Dr. Cadoux explicitly states, "Love for Christ and love for God can never lead us astray along divergent paths." Let us have the truth. Let us introduce into theological discussion the appeal to the historic facts, the open-mindedness and tolerance, the persistent weighing of probabilities and evidences characteristic of research in every other field of knowledge. Dr. Cadoux's method is sound and appealing, regardless of what one may think of his conclusions.

CHARLES J. TURCK

Can Religious Education Be Christian, by Harrison S. Elliott. Macmillan. $2.50.

This book promises to be widely read and widely discussed. It is frankly controversial.

The author holds that the basic difficulty which religious education faces today is rooted in a conflict between two divergent viewpoints of the Christian religion. The one is the viewpoint held by contemporary theological writers who are emphasizing Protestant Christianity in its more consistent historical formulations, in which the Christian religion is a "divinely-initiated revelation, embracing a body of living, eternal truth." According to this viewpoint religious education becomes merely a series of techniques whereby this divinely revealed body of truth is adapted to present situations in order to facilitate its appropriation by growing persons.

The other viewpoint is that propounded by "progressive" religious educators, of which the author is one, in which the core of Christian culture inherited from the past is assimulated and reconstructed in

the present. This "continuous reconstruction is of the essence of the divine work in and through the human." Thus, religious education becomes a process of guiding individuals through certain social situations in the reconstruction of the corporate life.

No attempt is made to reconcile these two viewpoints. A defense for "progressive" religious education is made against the background of criticisms leveled at religious education by the advocates of the authoritarian position.

The use of the Bible, the problems of human knowledge, sin and guilt, human nature, a social strategy, Christlike character, Christian ethics, religious experience as well as other problems are dealt with in detail. The chapter on Prayer and Worship is particularly stimulating and should be read by all those who feel that there is no difference between a "progressive" religious education and any other social theory of education.

W. L. Jenkins

Weevil in the Cotton, by Samuel Milton Elam. Stokes. $2.

Judging from its title, this new novel from the pen of Samuel Milton Elam might be a story about sharecroppers or a tale about any farmer's difficulty with the pests of the insect world. As a matter of fact, however, the story has nothing to do with agriculture. The title though figurative, fits admirably.

In this story there are four principal "weevils." One is a shady lawyer, another a cheapjack politician, the third a blackmailing newspaperman, the fourth a bullying wardhealer. The "cotton" in which these parasites spread their destruction is the little town of Kitticum in the deep South, located in what is known as the "Four Square State."

The tale has all the flavor of "It Can't Happen Here." These four opportunists seize control of the municipal government of Kitticum by means of anti-Negro propaganda and race hatred. Their tactics follow the general trend of the Nazis in the early stages of the latter's seizure of the German Government. Everything goes well until they become too ambitious and endeavor to take over the entire state.

The novel represents realism in its strongest form and the danger of conscienceless American citizens as weevils destroying our democracy from within. At times the language is atrocious and the descriptions overly-vivid. There is very little humor, and one actually shivers at the book's profound implications.

Thomas Franklyn Hudson

Europe to Let, by Storm Jameson. Macmillan. $2.50.

This is a depressing sort of novel, marked as it is with strong accents of indignation and pity. It is a skilled dramatization of the tragedy of Europe in the long, explosive years since 1923. The story is told as by an obscure English writer, who recounts his contacts with people in Cologne, Vienna, Prague, Paris, and Budapest.

There are first a group of earnest but distracted young Germans, reacting to the bitterness of defeat four years before by becoming fanatical Nationalists. We feel their tenseness, their mistrust of one another, their ruthlessness. But among them is one, an intellectual, who cannot go along with them in their "dedication to something they can serve."

In Vienna is a shallow little actress, an impetuous Socialist who says of that last plebiscite, "This time we are going to settle the Nazis. Freedom! Boom-boom!" With her are a young Jewish girl with all the maturity, thoughtfulness, and calmness of one who has forgotten herself; and her brother, a distinguished surgeon, who, alone, foresees the coming doom. There is the distinguished Czechoslovakian general, jovially argumentative,

intensely patriotic, devoted to democracy yet doomed to watch its destruction. There is a woman who adores him, yet loves also the things he loves, even more. Perhaps this is their love.

Finally we meet a little Jewish newspaper man, in whom we feel the gentleness and friendliness, the appeal of that mistreated people. He is "objective"; according to him it is his religion. He lives, wondering in ever more despair, what will happen next.

The book is depressing, for there is little in it to cheer. We see the evil thoughts of the last seventeen years, making their impact on people. Such a sight can never be inspiring. We see the betrayal of loyalty, tolerance, freedom, and hope. It is the story of our generation, simply and movingly told.

PAUL MCFARLIN

Citizens, by Myer Levin. Viking Press. $2.75.

Many people facing puzzling social situations wish that the situation could be studied with the accuracy and impartiality of the laboratory. In place of the obscurity of class emotion, a labor strike should be studied as a disease is studied in medical research. Meyer Levin's novel *Citizens* is the story of a doctor who attempted such an analysis, written against the background of the Memorial Day clash of 1937 at a South Chicago Steel Mill. Like *Grapes of Wrath* this is a socially important novel disfigured with the same type of obscenity in an attempt at realism.

A Chicago doctor, Mitch Wilner, spending the Fourth on the Indiana dunes returned home through South Chicago in time to have his professional services called upon in the battle between the strikers and the police. After the battle he attempted to find some reason back of the clash. Reasoning in terms of a medical analogy, he thought, "Wasn't it pretty much like a problem in allergy, in anaphylaxis? Couldn't the sudden convulsive action of the police in shooting into that crowd, be compared to a convulsive reaction of the human organism at contact with a specific protein which it could not tolerate?"

This laboratory seeking led him to join citizens' committees, appear before a Senate investigation committee, and to aid the striking group. The result was loss of personal friends and medical opportunity. The strike was settled and the strike leaders compromised at the next election by throwing their support to the very forces in Chicago which had permitted the clash and stifled the investigation.

This defeat by the lethargy of citizens, by the desire of labor leaders to insure their own positions, by the great mass of conservative wealth, is disturbing and because of the similarity to the Memorial Day clash it is more than fiction.

JOHN FIELD MULHOLLAND

Thinking Aloud in War-Time, by Leslie D. Weatherhead. Abingdon Press. $1.

We expect realism from Leslie Weatherhead and get it in this his latest book. He attempts the almost impossible—keeping faith at once with his Master and his nation at war. That is being done in his country by many men, but by few with as little sentiment or sloppy thinking, by few who having made the choice can yet see the dangers of it and be kept from a repetition of the tragedies of "Preachers Present Arms."

The first four chapters—"War is Beastly," "So Why Not Pacifism," "But What Will Killing Accomplish," and "So What Is a Christian To Do," recount the story of his own personal struggle with the end result that he gives up pacifism but not without some doubts. Be it said to his credit that he came to this con-

clusion long before the war broke out. But the struggle has certainly not been without avail. For one thing it has left him with a deep admiration for those who fight it through to the opposite conclusion. His final words in the chapter on "So What Is a Christian To Do" deserve to be remembered. "So the matter must be left as a decision which every man and woman must make for themselves, searching their hearts. . . . One must come to a conclusion of one's very own, and be able to say with Martin Luther, 'Here stand I. I can do no other. So help me God.' God will honor such a choice, whichever it is."

But Weatherhead's struggle and realism works for good in another way as well. In his too brief consideration of "Where Does the Church Come In" it keeps him from making the church become the handmaiden of the state. Rather in his mind it must ever be seeking to make better men, endeavoring to allay bitterness and develop understanding, and working to "provide an atmosphere in which a bad peace is impossible."

Probably the key chapter in the book is "Can We Pray About War," not because it is especially striking, original or penetrating, but because it undoubtedly reveals Weatherhead's own prayer habits. He says that one of the great objects of prayer is that you and God should be brought together. The whole book reveals clearly that this has happened in the case of the author and the God he has met is no agreeing creation of his own mind but the God of Jesus Christ, disturbing, restraining, inciting to clearer and more Christlike action and thought.

A. Meredith MacColl

Can Christianity Save Civilization? by Walter Marshall Horton, Harpers. $2.

Daily the belief becomes more widespread that we are not living in a time of war in its older and narrower sense but rather in a period of conflict of powerful forces in which civilization itself is in the balance and signs of impending collapse are evident on every side. At such times of stress men have always turned to religion sometimes in superstitious hope and sometimes in repentance and renewed determination to find the better and long neglected way. Today many are asking again the question: Can religion, and specifically can Christianity, save our tottering civilization? Dr. Horton's answer is strongly affirmative. Yet he warns that his is no easy optimism. He believes that Western civilization-as-it-is, a civilization of which world war, economic crises, and social injustice are increasingly characteristic, is not worth saving. Nor can we, he contends, expect Christianity-as-it-is to do the saving; for it like civilization has deep need of renewal. Our hope then, is in Christianity-as-it-potentially-is and as it may become, not to save the old order but to "save the enduring values in our civilization—its eternal soul—which will reappear, transfigured and redeemed in a fundamentally changed and renewed social order."

Illustrations of the regenerative power of Christianity are to be found in both Oriental and Western history. The writer clearly shows Christianity as a revitalizing agent in the romoulding of civilizaton that followed the collapse of the Roman Empire; as a unifying factor in mediæval feudalism; and through the Protestant Reformation, as a creative force in our industrial civilization and modern democracy.

Christianity as a set of abstract ideas and ideals could never save our existing civilization or create a better one; but God, through the Christian church, a living united movement, Dr. Horton believes, might again revitalize our decaying civilization.

The reader will welcome Dr. Horton's clear analysis and diagnosis of the situation and his prophetic vision as he looks toward the future.—E.G.R.

Canada: America's Problem, by John MacCormac. Viking Press. $2.75.

Those of us who have grown up in the United States have been conscious of our neighbors to the north, have referred frequently with a certain self-satisfaction to the "3,000 mile unprotected borderline"; have found Canada a pleasant vacation spot for summer travel and winter sport and have then promptly dismissed the matter from our minds. It can be said truly that we know more of the Balkans, Russia, and the rest of Europe than we do of these near neighbors. Within the last year this neighboring nation has gone to war and suddenly we find the war zone just across our borders. Canada, as Mr. MacCormac declares in the title of his book, has become America's problem and how difficult that problem may become no one can tell.

John MacCormac, himself a Canadian and formerly *New York Times* correspondent in Ottawa has for years recognized the need for a better understanding of Canada and the Canadians by the people of the United States. He understands the history and temperament of the Canadian people and realizes the implications for the United States of Canada's membership in the British Empire.

This book published in June has, with the fall of France and the increasing threat of the conquest of Britain become of increasing interest and importance. With simplicity, directness, and authority, the author discusses such questions as: What will it mean to Americans if Canada becomes the seat of a defeated British Empire; an entirely separate Empire; is threatened or attacked by Germany; or chooses to join the United States? Mr. MacCormac's answers to these questions are informing, stimulating, and sometimes startling. The book is well worth reading.

E. G. R.

Dusk of Dawn, an essay toward an autobiography of a race concept, by Dr. W. E. B. Du Bois. Harcourt, Brace. $3.

For twenty-five years Dr. W. E. B. Du Bois was associated with the National Association for the Advancement of Colored People, and as editor of *Crisis* brought the needs of his race to an ever-quickening social conciousness. Now he has published a history of those years, a story of his life but more important the story of his thinking over the racial problem and its solution. Dr. Du Bois is very realistic and never flinched in his years of endeavor from facing darkness. He himself says of his books, "*The Souls of the Black Folk* was a cry at midnight. *Darkwater* was a defiant cry of dogged hope. *Dusk of Dawn* records dimly the subtle sense of coming day which one feels of early morning even when mist and murk hang low."

This is the latest book upon the race problem by one who for forty years has been trying with magnificent mind and heart to advance his people. Far more than autobiography, it is rewarding in every way to every man of good will.

JOHN F. MULHOLLAND

Books Received

The Church in Rural Life, by David Edgar Lindstrom. The Garrard Press. $.85.

Religion in the Reich, by Michael Power. Longmans, Green. $2.

A Short History of Christianity, by Archibald G. Baker. Univ. of Chicago Press. $2.

The Social Function of Religion, by E. O. James. Abingdon-Cokesbury Press. $2.50.

Into Abundance, by Soren K. Ostergaard. Willett, Clark. $1.50.

Is God Emeritus?, by Shailer Mathews. Macmillan. $1.50.

The Pattern of Politics, by J. T. Salter. Macmillan.

The Social Gospel Re-Examined, by F. Ernest Johnson. Harpers. $2.

The Creed of Christ, by Gerald Heard. Harpers. $2.

Any books reviewed or otherwise mentioned in this issue may be purchased through your nearest Presbyterian Book Store.

Facts and Figures

Moral undergirding as a pressing need for the defense of democracy is the keynote of the report on "Education and the Defense of Democracy" just published by the Educational Policies Commission, according to Harrison M. Sayre, educator, and president of the American Education Press, Columbus, Ohio. This report is the result of a two year survey conducted by the National Education Association and indicates the trend in education toward renewed emphasis on morals and ethics.

The new "Educational Program for the Youth of New York State," just published by the Committee on Youth Needs, of the New York State Teachers Association, Mr. Sayre declares, further illustrates this trend, its aim being "to teach the youth of the state that the foundation of democracy is moral law, that human personality is sacred and inviolable, that democracy is a way of life which develops within the individual the hope for an abundant life and the moral integrity by which that life may be achieved."

Mr. Sayre believes that pastors who are interested in enlisting the help of public school teachers as program advisors or as church school teachers will find this trend helpful. Because education in morals and ethics can never be separated effectively from its religious foundations, he feels that school people also should be more interested than ever before in vitalizing the programs of their churches.

Church and Community was the theme of the conference on social education and action incorporated by the presbytery of Cumberland Mountain into the program of its fall meeting on Sept. 2, 1940. As reported by the Rev. Eugene Smathers, S.E.A. presbytery chairman, the conference stressed the importance of the rural community to church and democracy. Reports of action undertaken by the churches were presented and methods of community development through the church discussed. It was decided that social objectives should be set up for the presbytery as a whole to promote united effort along similar lines of action. These objectives are to be discussed at a pastors' retreat.

Lackawanna presbytery's S.E.A. committee is already planning the second annual presbytery conference to be held at Scranton-Keystone Junior College, La Plume, Pa., early in June 1941. The initial conference, as reported by Rev. Gordon G. Kibley of Scranton, was held last June and had for its theme "The Task of the Church in Relation to the Problem of Unemployed Youth." Speakers and their subjects included Dr. John W. Claudy, superintendent of Rockview Prison, Bellfonte, Pa., on "Youth and Crime" and "Crime and the Church"; Dr. Wilfred H. Crook of Bucknell University on "Youth, Education and Unemployment," and Rev. Gardiner M. Day, rector of St. Stephen's Episcopal Church, Wilkes Barre, Pa., on "The Challenge of the Church." Discussion periods followed each presentation. It was well received by the presbytery because of the effective presentations of the leaders, and the fine fellowship resulting from the close association of the men living together more intimately than the ordinary meetings of presbytery permit.

A religious extension worker is now aiding the rural churches of six counties of Georgia in their activities for tenants and sharecroppers. He was placed in the field recently by the Department of Race Relations of the Federal Council of Churches, in cooperation with the Home Missions Council and the Council of Women for Home Missions. Features of

his work include institutes for ministers, betterment of the facilities of the churches, and improvement of relations between white and Negro church people. The work of this new leader is one of many activities reported to the annual meeting of the Department of Race Relations.

An English Federal Council. After three years' consideration 7,000,000 non-Anglican Protestants of England have formed the "Free Church Federal Council," an organization similar to the Federal Council of Churches of Christ in America. The new organization began its activities in September.

To protect conscientious objectors, the Federal Council of Churches through its executive committee has suggested the establishment of an interdenominational office in Washington, available for consultation with the federal authorities regarding adequate protection of conscientious objectors. The committee also urged the military and naval authorities to "promulgate such regulations as will adequately safeguard the moral and physical well-being" of young men called for military training under the conscription law. The committee stated that the Draft Act of 1917 provided for protection of soldiers and sailors from the evils of intemperance and vice, but that no such provision is made in the present law.

The results of any survey or poll of public opinion indicate only the trend of political sentiment at the time the poll was taken and should not be accepted as a flat prediction of what the outcome of the November election will be, Eric Hodgins, publisher of *Fortune* magazine, declared after receiving a report on a special sampling of opinion early in October. "Public opinion polls will be doing a disservice to themselves and to the very democratic process itself if they permit their periodic soundings to be misinterpreted by the public as an indication of foregone conclusions," Hodgins stated. "The polls, when properly and conscientiously conducted, are valuable not for the static figures presented as of any one moment but for their ability to show the dynamic trends. It is possible to combine and recombine the statistics now in our possession to show that either candidate could receive any number of electoral votes. The polls show the outcome of the electoral vote still rests in debatable areas," Mr. Hodgins pointed out. "Public opinion is more fluid in this month and year than it has ever been since the technique of scientific sampling was adapted to the measurement of political attitudes."

The needs of local Negro schools were called to the attention of voters of the Wren school district near Aberdeen, Mississippi, when white voters circularized the district at their own expense. They then carried the voters to the polls where white voters voted an additional levy on already heavily taxed land to build a Negro consolidated school. Similar action was taken in Jefferson Davis county. This is a new and significant action.

Business men and ministers met in informal conferences in three cities—New York, Buffalo, and Rochester, last June just to share their views and experiences with one another. There were no formal addresses. Business men and ministers came together as Christians who were concerned to see the Christian religion exercise the greatest possible influence upon social and industrial life. Some of the questions discussed were:

1. What are the mutual interests of ministers and industrial leaders in their relationship both to the church and industry today?

2. What are the proper functions,

methods and limitations of the church and its ministry in dealing with social and industrial questions?

3. What attitude should the churches take toward certain specific industrial questions today:

(a) Unemployment, poverty, and social security
(b) Relations of employer and employe
(c) Relations of government in industry
(d) Social "checks and balances" in a system of private enterprise?

The ministers were invited by the councils of churches; the business men by the National Association of Manufacturers or its local branch. No attempt was made to adopt findings or formal statements. The value of the gatherings consisted in the frank interchange of outlook and opinion. It is expected that the three conferences held in June may be a stimulus to many other cities to hold similar informal gatherings during the coming fall and winter. The N.A.M. has appointed a committee to represent it in further conferences which it is proposing to initiate.

Films for Church Use. The Harmon Foundation has just released in leaflet form an outline for a series of worship services entitled "Fourteen Sundays with St. Paul." The outline uses five sound motion pictures and nine sermons to portray the life of the first great Christian missionary and the concurrent rise of the early Christian church; and contains scriptural references and sermon topics. Each of the films used dramatizes an episode in an important period in St. Paul's life, with dialogue from the Book of Acts and from St. Paul's Epistles.

"The Kindled Flame," a highly significant and dramatic picture of the early Christian community under the persecution of the Roman Empire is a new film just made available through the Foundation. The militaristic pagan state ordered all persons to burn incense as sacrifice at the altar of the state. When Christians refused to comply they suffered martyrdom, but their cause grew and effectively challenged the Empire. The situation is strikingly contemporary in principle. Walter W. Van Kirk and Roswell P. Barnes of the Federal Council recommend it highly. The film is 16 millimeters; three reels; with sound track; 35 minutes' running time; rental $9.00 plus transportation costs both ways; available from the Harmon Foundation, 140 Nassau Street, New York.

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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.

The Howards of Virginia (Frank Lloyd-Columbia). (Cast: Cary Grant, Martha Scott, Sir Cedric Hardwicke, Alan Marshal, Richard Carlson.) Impressive adaptation of Elizabeth Page's scholarly novel, "The Tree of Liberty," presented with an excellent cast, lavish production, and educational treatment of the historical material. A drama of colonial and revolutionary days, it vividly portrays the unrest and the bitter struggle that gave birth to our precious heritage of freedom and security. Interest centers on one family which combines the different factions, the rugged pioneer husband, the lady of quality who becomes his wife, and their children. Their experiences exemplify the national situation and the issues of that day. **Family.**

Foreign Correspondent (Walter Wanger-United Artists). (Cast: Joel McCrea, Laraine Day, Herbert Marshall, George Sanders, Albert Basserman, Robert Benchley.) Direction and writing have evolved a work of genius in melodramatic production. The tale abounds in originality, is expressed in crisp, virile dialogue, and has been given strikingly unusual settings for its vigorous and suspenseful action. The story follows a reporter on a mission to Europe that, if successful, will give his column the real facts preceding the declaration of World War II. His perilous trek includes London, Amsterdam, the Dutch windmill country, and a trans-Atlantic clipper. Excellent musical underscoring by Alfred Newman adds much to the mood and pace and, when necessary, sets atmospheric intensity with great dramatic weight. **Mature-Family** (over 14).

Land of Liberty (Sponsored by the Motion Picture Producers and Distributors of America, Inc. Edited by Cecil B. De Mille). Unusually interesting is this calvacade of United States history, made up entirely of cuttings from 117 films made during the last 24 years. It makes one realize how great a part toleration plays in American progress, and how vital is liberty to the preservation of American ideals. The production reveals the great strides that have been accomplished in the film industry, regarding settings, atmosphere and background, and the exceptional usefulness of pictures to our American life. **Family.**

Dr. Kildare Goes Home (Cast: Lew Ayres, Lionel Barrymore, Laraine Day, Samuel S. Hinds.) This chapter in the life of young Dr. Jimmy Kildare brings him back home in an attempt to relieve his overburdened father; and aided by his innate cleverness in diagnosis and the kindly irascible Dr. Gillespie, he succeeds in establishing, with the help of two other young doctors, a community clinic in the neighboring village. Lew Ayres and Lionel Barrymore are lovable and irresistible as ever, and are supported by the usual good cast, including Gene Lockhart in the role of an obstinate patient. **Mature-Family** (over 14).

Strike Up the Band (M-G-M). (Cast: Mickey Rooney, Judy Garland, Paul Whiteman, June Preisser, William Tracy.) A riotous musical extravaganza filled with the exuberance of youth and generously sprinkled with original touches. A bit lengthy, but a gladsome change from heavily laden social-problem films. The naturalness and sincerity of Paul Whiteman as he gives advice to young musicians deserves favorable comment. Many of the sets are dazzling and interestingly photographed. This is the story of a song in the hearts of youth that puts happiness in the souls of adults. A high school bandleader persuades his mother to permit him to continue a musical career rather than enter medical college. His real ambition is to have his band win the Paul Whiteman contest. High in social values. **Family.**

Public Deb No. 1 (20th Century-Fox). (Cast: George Murphy, Brenda Joyce, Elsa Maxwell, Mischa Auer, Charles Ruggles.) Amusing social comedy-drama which slyly ridicules Communism and points out some salient facts to those who try to foist that doctrine here in America. Story not altogether convincing, but it is constructive for it broadly derides a system which at present is being actively combatted by the authorities. The performance of a well directed cast supplies plenty of comedy yet, at the same time, does not minimize the dangerous influence with which our youth is confronted. **Family.**

Rhythm on the River (Paramount). (Cast: Bing Crosby, Mary Martin, Basil Rathbone, Oscar Levant, Oscar Shaw.) Amusing clean entertainment of comedy and song, a fitting vehicle for the talents of Bing Crosby and Mary Martin. The story is light and concerns the efforts of a producer to utilize talents which are not his own, resulting in amusing and complicated situations, eventually ending in romance. Well cast and directed. **Family.**

Study and Action

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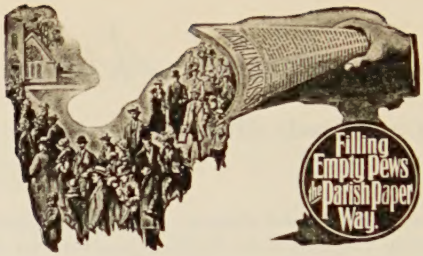

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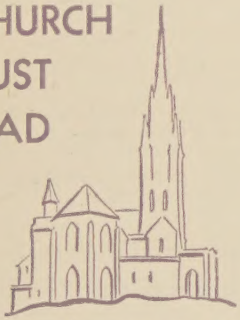

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